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1917 REPORT

THE CHOSEN KOREA MISSION
of the PRESBYTERIAN CHURCH
in the UNITED STATES of AMERICA



To the Annual Meeting held at
Pyongyang, Chosen, June, 1917.

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ANNUAL MEETING

HELD AT

PYENG YANG

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VIEW OF KANGKEI CITY

KANGKEI STATION.

DO YOU KNOW?

Do you know that Kangkei Station has the most beautiful site in the Mission?

Do you know that the name Kangkei means "Bounded by Rivers?"

Do You know that Kangkei is surrounded by mountains?

Do You know that the Kangkei territory extends 800 Li from East to West and 1,000 Li from North to South, (10 Li equals 3 Miles)?

Do You know that the population of the territory is between 350,000 and 400,000 souls?

Do You know that there are 130 churches and groups and only 11 of them are organized?

Do You know that there are 9 ordained pastors and two of these are the Foreign Missionaries?

Do You know that last winter a new Presbytery was organized covering Kangkei's territory and Manchuria?

Do You know that there are about 2,600 communicants, and over 7,000 adherents in the churches of this Presbytery?

Do You know that this means one church to every 2,900 of the population, a force for good in the community—a light in the darkness that cannot be hid?

Do You know that there are over 700 unpaid church officers who do the greater part of the preaching and teaching Sabbath after Sabbath?

Do You know that, except in a few cases, no church ever sees the Foreign Missionary more than twice in a year?

Do You know that most of the groups under the Korean pastor never see the Foreigner?

Do You know that these pastors have from 12 to 15 churches under their care; at best they can only visit two on one Sunday leaving the others to the local church officers?

Do You know that these officers are usually uneducated, untrained farmers,—compare these with the trained pastors in America?

Do You know that many of these groups are still quite small and their light is so dim that sometimes it is scarcely seen; will you not pray that all these little groups may have a real outpouring of the Holy Spirit and become true witnesses for Jesus Christ?

Do You know that from October to June the Missionary has 130 days itinerating and teaching in country classes?

Do You know that for every dollar the home church contributes towards the work the native church contributes two?

Do You know that 10 dollars a month will support a native pastor; 6 dollars will support a helper; 3 dollars a Bible woman?

Do You know that 15 cents a month will pay a boy's schooling in the Primary Schools?

Do You know that Christ's power has been manifested even in bodily healing?

Do You know that the first class graduated from the Men's Bible Institute this year; there were 12 in the class and they had studied for five years?

Do You know that there were 44 men enrolled in the Institute this year?

Do You know that one man walked 600 li (each way), paying all his expenses both ways and during his stay in Kangkei?

Do You know that there were 24 women who studied in the Women's Bible Institute this year?

Do You know that the Missionary has 75 days of teaching in the Bible Institutes each year?

Do You know that there were 74 country classes held for man and women this year, with a total attendance of 3,662; and there were 7 classes for women only, the attendance being 448?

Do You know that over half of the church members of the territory have studied in these Bible classes?

Do You know that the Koreans are great readers?

Do You know that there is one main book-room in Kangkei and six sub-stations scattered through the territory, which try to satisfy this desire with Bibles, tracts and other Christian literature?

Do You know that there are five colporteurs continually on the road selling these books?

Do You know that the capital for all this work is only 200 dollars, and that this is not enough; 250 dollars more would make the book business self supporting?

Do You know that unless this literature is properly supplied, the desire for reading will be satisfied elsewhere?

Do You know that the Kennedy Memorial Hospital at Kangkei is the only modern hospital for nearly 400,000 people?

Do You know that Kangkei is six days journey from the railroad where the Government hospitals can be reached?

Do You know that the hospital has not had a deficit in five years?

Do You know that when the doctor was on furlough last year, the dispensary work was larger than ever?

Do You know that patients come as much as six day's journey for treatment at the hospital?

Do You know that more surgical work is done now in one month than in a whole year, five years ago?

Do You know that although three buildings are in use, patients are refused every day?

Do You know that the doctor must slight his work or refuse to see many patients?

Do You know that the hospital buildings are inadequate for the work?

Do You know that a nurse is coming to Kangkei this year?

Do You know that an additional doctor is needed to do the work properly?

Do You know that churches have been started every year by patients who first received the gospel at Kennedy Hospital?

Do You know that Kangkei is six days from the railroad, coming up by horse or chair and going down by boat?

Do You know that the inns on the way up are dirty and disease-ridden?

Do You know that on the way to Annual Meeting this year, one of the boats was completely wrecked in a rapids, although there was no loss of life?

Do You know that the Government auto road has been finished this summer?

Do You know that an automobile for Kangkei Station would possibly save life, would probably save health, and would surely save time and money?

SYENCHUN STATION.

| Personel. | Arrived in Chosen. |
|---|--------------------|
| Rev. and Mrs. Norman C. Whittemore, (on furlough), | 1896 and 1906 |
| Rev. and Mrs. Cyril Ross, Ph. D. | 1897 |
| Dr. and Mrs. Alfred M. Sharrocks, (on furlough), | 1899 |
| Miss Jane Samuel, | 1902 |
| Rev. and Mrs. George S. McCune, D. D., | 1905 |
| Rev. and Mrs. Stacy L. Roberts, | 1907 |
| Rev. and Mrs. Henry W. Lampe, | 1908 and 1910 |
| Miss Hilda Helstrom, (on furlough), | 1909 |
| Miss Blanche I. Stevens, | 1911 |
| Mr. and Mrs. Edwin L. Campbell, | 1914 and 1913 |
| Miss Vera F. Ingerson, | 1916 |

The education of girls in Korea was an unknown thing until the arrival of the Gospel. "Of course *boys* must be educated but what's the use of sending girls to school!" A father who wanted to marry off his fourteen year old girl said "The sooner she goes the better; I cannot be feeding her all the time." When the missionary pleaded that she was too young to leave home the father replied "She's no use at home. She can't cook the rice nor sew nor wash the clothes and the sooner she marries the better." Fortunately, however, some Korean fathers are opening their eyes to see that if they want good wives for their sons they must be trained.

The Louise Chase Institute for Women has for its purpose the training of girls and young women for usefulness in life. It gives a training in practical industry in its embroidery and sewing departments. This makes it possible for the young women to support themselves. Many young widows support themselves this way and study the Bible. The past year the total attendance has been 115,—the highest number studying at any one time, 85.

The Hugh O'Neill, Jr. Academy prepares boys for college

and for life. "Purposefulness" describes its aim. Owing to its self-help department it is possible for two-thirds of the students to support themselves. The total attendance for the year has been 238. Present student body numbers 162.

The following brief sketches show something of the struggles of girls and boys who have come under the Station's notice and influence. A slave girl becomes a Christian and at the death of her owner becomes free. A relative, however, claims a right to sell her. She flees to our Louise Chase Institute for Women. He follows her. When denied permission to see her he flies into a rage and returns at night with a knife and prowls around the dormitory. The girl, however, is hidden in a missionary home. The man departs, sells her and buys himself a wife. The purchaser finds out the true state of affairs, and the culprit takes notice and skips the country. Miss Slave continues her studies.

The choice of a pretty name for a new comer in a Christian home is a matter of no little thought and care. Not so was it with a Korean mother who gave her baby girl the name "Sold to the Devil." By so doing she supposed the evil spirits would think the girl of no account and hence not trouble her. After "Sold to the Devil" had grown to be a woman her husband died leaving in her care a baby boy. A rich heathen promptly carried off the woman to be a third concubine. While in this house, however, she became a Christian and leaving the man came to the Louise Chase Institute for Women. As she had not learned to take care of herself nor to work the man laughed at the idea of her being able to earn a living for herself and her child while at school; and well he might, for at the end of a few months she found that she could not support both herself and the child. Accordingly she sent the child to an uncle but he turned him over to her former master. Then, "Sold to the Devil" was so discouraged that she could scarcely earn her own way but when one of the missionaries assumed the baby's support she took fresh courage. Now under the new name "Precious Jewel" given her by the pastor, she gives good hope of becoming a useful member of society.

It takes time to build character but who raises the question whether it is worth while? It was a pastor who said to the missionary in charge, "I cannot give the usual recommendation because, as a matter of fact, the girl has not been attending church but if you will only give her a trial I feel it will be worth while. It was just this way. She used to be a little girl about town and was married very young to a mere boy. They lived here with the parents and while the old people did not approve of it still they attended church and seemed to have grasped the meaning of believing. After a while the parents died. Trouble, however, arose in that the young husband fell a victim to tuberculosis. Unable to work, they went to a heathen brother's house, and despite persecution persevered in the faith. A little later the young wife was told to leave, as two dependent people could not be supported. Thus she came to seek admission to the Louise Chase Institute for Women. Two weeks pass and the news of her husband's death is received. Two years pass, and when the School Missionary Society is presided over by this same girl, when the best grade in Chinese comes to her, when she is the star worker in the Self-help Department, when these same black eyes hold and govern a wiggling class of little girls in Sunday School is it hard not to agree with the pastor that the trial is worth while?

In the Hugh O'Neill, Jr. Academy, stepping into the principal's office, one readily notices a picture of Mrs. O'Neill's son, Hugh who died when a boy. As a student tells the story to a visitor, pointing to the photograph he says, "Hugh's Mother, through her love for Jesus, felt for us Korean boys and sent the money to build and equip this school so that all of us boys might become workers for God. She had hoped her son would live to become such but now instead of one son she has many. 133 boys have already been graduated, of whom 5 are Evangelists, 5 elders, 48 officers, besides 54 Sabbath School teachers."

We heard some friends of "Skylark's" Mother, the mother of one of these boys, say, "He's lame," when being asked why her son had not been seen around for several days. "You see,"

she said, "He only had an hour in which to get his hair cut, take a bath and get back to the Academy for prayer-meeting and he was in such a hurry he got into the tub while the water was too hot and burnt his ankle so that he could not walk for two days." Alas, with what dangers these new customs are fraught!

Now Skylark's father, when he was a boy, did not attend the Hugh O'Neill Jr. Academy. He went to an old fashioned school where he studied much Chinese, and little else. He did not attend prayer meeting but dutifully worshipped his ancestors. He didn't have his hair cut but wore a cute little top-knot under his fragile horse hair hat. He didn't feel it necessary to take a hot bath at any inconvenient time. He didn't, as his son does, carry a watch and a little note book in which to write his engagements. He was never in a hurry and didn't get his ankle burned.

So far as the sound of another student's name is concerned, one meaning is "Eternal Fitness". However, he did not fit, even temporarily, into the plans of his heathen older brother who wanted to marry him into a Non-Christian family. "Older Brother" then proceeded to bring law-suit against "Eternal Fitness" for breach of promise; for had not he, as older brother, engaged him? What mattered it that the bridegroom had not been consulted, much less given his consent? Do parents and older brothers or "go-betweens" usually consult such unconcerned partners to a wedding as the bride and the groom? They will meet one another enough after the wedding.

Now at this time it would not be amiss to note that "Eternal Fitness" was studying at the Hugh O'Neill Jr. Academy in Syenchun. He had learned, among other things, that it is un-Christian for a Christian to marry a non-Christian. Accordingly, "Eternal Fitness" stood firm. "Older Brother," enraged at this, handed the matter over (with his version of the story, of course) to the police. In due time Mr. Police-man summons "Eternal Fitness" and bids him marry as planned. "I can't do it, Sir," replies "Eternal Fitness." "Why

can't you do it?" asks Mr. Policeman. "Because I would be disciplined." "What is discipline?" "Discipline means I won't be allowed to partake of the Lord's Supper." "What is the Lord's Supper?" "It is the fellowshipping of God's people in commemoration of Christ's Death." "Where do you find that?" "In the Bible." "What is the Bible? Have you a Bible? Bring it to me. Now what's the matter that you can't marry the girl?" "I said, Sir, I cannot fellowship with Christ and Christians if I do." Mr. Policeman looks perplexed but no longer displeased. "Well, then don't marry the girl, call it off and go home."

One day another student, Mr. Heavy Rain, went with the missionary to a church in the country. After the latter had preached in three services in succession, from Saturday night to Sunday afternoon, in the evening he rested. It was only across the court of the church, however, where the meeting was in progress. "Heavy Rain" held forth with true Oriental verbosity but none the less with true Christian earnestness and zeal. Thought "Missionary" to himself, "It is worth while, is it not, to have part in a work that is producing such a promising preacher." In due time "Heavy Rain" finished his academy course, served as a helper for several years, graduated from the Theological Seminary and was called to be a pastor of this very church.

Here he served with success for a year when, a call came to become pastor to the Korean students in Tokyo, Japan. Being persuaded to continue where he was doing good work, he labored on and soon had the money raised to put up a substantial new church building. Alas, however, for the feelings of his flock, for the eagle-eyed committee of the Board of Foreign Missions of The General Assembly of the Presbyterian Church in Korea swooped down on their pastor saying, "We must have you as one of our missionaries in Shantung, China." *So he has gone*; and now he is learning a foreign language as your missionaries, friends in America, learned the language of Korea. May his message in China be life-giving as heavy rains to a thirsty land.

PYENGYANG STATION.

To be personally conducted around Pyengyang with its various points of interest; the beautiful view of mountains, river and city from Peony Point, the wonderful pines around Keija's Tomb, a distant view of the stone pillars that keep the city, according to tradition, from floating down the Tai Tong and possibly resulting in the difficulty of paying taxes to two county authorities, one where the city had been and the other, its uncertain landing place; to ride in a Ford thru the narrow crowded streets and then out on the wider road leading to the mission compound, with its many buildings, was certainly fascinating and never to be forgotten; but to have the pleasure of attending a station meeting, where the annual reports were read, to me was the most interesting. My notes of the meeting are as follows. We met at 4 P. M. Holdercroft home. The meeting was called to order by the Chairman, Mr. Bernheisel, who read scripture and led in prayer.

Dr. Baird reported the translation of 54 articles for the Korean newspaper, outlines, Christian Biographies, small tracts and some progress made in translating Bunyan's "Grace Abounding," and "The Holy War." The people need to become more diligent readers of our Christian books. Something was done during the year toward pushing the circulation of our Christian newspaper and also toward the introduction of our Christian books. During one month two good colporteurs visited all the churches in my territory, together selling many books, and clearing enough to pay their expenses and salary in the bargain.

"In Oct. I went for a few days to assist Mr. Blair in a class in Yungyoo. I greatly enjoyed the cooperation with him and the contact which this trip gave me with his growing and vigorous Yungyoo work. In this class, as in most of the other classes in which I assisted, my work consisted of Bible teaching, two or more classes a day, also assisting in the confer-

ences in the afternoon, as well as in the night preaching services. From some things I saw, I might conclude that Mr. Blair's work in the country consists of approximately twenty four hours per day (more or less), teaching class work and personal interviews, and that he takes only the rest of the time for sleep. At least he was often at it when I went to sleep at night and still at it when I awoke in the morning, and meal times were not exempt."

Dr. Moffett reported that, "The Theological Seminary has taken more time than any other one phase of my work. The Seminary this year enrolls 145 undergraduates and 55 Post-graduates, with a graduating class in June of 31, which makes a total of 202 graduates in the ten classes which have gone forth."

In regard to our lower schools he said; "We are facing the necessity of uniting many of our weaker schools or disbanding them and should use every effort to lead the Koreans to concentrate their interest upon a limited number of well equipped schools."

Pyengyang Station, Christians in particular, and all Korea in general, mourn the death of Rev. Graham Lee, D. D., which took place Dec. 2nd, 1916. Twenty two years ago, he was assigned, along with Dr. Moffett, to open Pyengyang Station and labored here with unusual success until compelled to return to America in 1912 on account of failing health.

CONCERNING DR. LEE, DR. MOFFETT WROTE.

"The most deeply felt experience of the year was the loss of the colleague who, with me, opened the station and for 20 years was intimate friend, associate and companion in the Lord's service, and whose spiritual fellowship, in the many blessings and trials of missionary work, was one of the greatest joys and privileges of my life. His death has meant more to me than I can express; his memory is one of the great inspirations for a life of continued service. Rev. Graham Lee was one of the best and most useful and consecrated missionaries any field has seen."

Recognition of his wonderful service in Korea is being taken, in the establishment of the Graham Lee Memorial Endowment for the Union Christian College. Already gifts from friends on the field, aggregating Yen 10,000, have been received, this being but a beginning of the fund desired.

Dr. Swallen, Mr. Blair and Mr. Holdcroft reported many country trips, and classes taught. Mr. Holdcroft, this Spring, went to Manchuria to travel among the numbers of Koreans who have emigrated to this region.

Mr. Reiner, the president of the Union Christian College, said: "A successful year, has just closed. This success is not measured by the number of students enrolled, for this has not been unusually large. Just the Spirit of God has been present with us, and His Presence has made deep impressions upon the lives of some of the students who were privileged to be in attendance." Concerning the Boys' Academy he said, "During the year there had been two important changes effected. First and foremost, we have tried to put the Self-Help Department in its rightful place. Second, the study hours have been extended to 4 P. M. in order to make effective the organization of the school.

"The interest of the students and their activity in evangelistic work has been most gratifying. The Academy boys have maintained a Missionary Society which has assisted in special preaching services in the city on Sunday afternoons. It has also sent students to the nearby villages to preach, and has joined with the College Missionary Society in sending out preaching bands during the Christmas holidays. At that time about 50 students held special services in 20 country groups with the result that 621 signified their desire to believe." The influence of the students is becoming more clearly felt from year to year in the nearby districts and the opportunities which are opening up for this kind of work are increasing." The 286 boys enrolled have greatly appreciated the new Holon Marquis Memorial Academy Building.

Mr. Bernheisel reported; "My principal work has been the daily routine of the school room. I value the opportunity

to have a share in the training of these young men. It was a joy to us to see five of the last graduating class accepted as candidates for the ministry by our presbytery and one by another presbytery.

“There seems to have been too great zeal on the part of some of the churches to call pastors. Now that the experiment has been tried they are finding, in some cases, great difficulty in supporting the pastors. I am afraid that the natural trait of character of the Korean, in his lack of stick-to-itiveness, is being manifested gradually, as the burden of responsibility is being placed on his shoulders.”

Mr. Mowry said, “During this past year Mr. Pak has relieved me greatly of a part of the College work, that during the last three or four years has taken a great deal of my time and effort. In the future Mr. Pak will have complete charge of any advanced work in music for both the College and the church. The College Glee Club trip was a great pleasure to us and did us a great deal of good.

“During the past year, with the kind assistance of Miss Cleland, we have catalogued the College Library and are now pleased to call it a real library, even though a small one, but as it is housed in the lower story of the old Academy building. it takes on the appearance of a library worthy of the name.”

Miss Cleland reported a good year in the Foreign School and Dormitory and that though ‘Pigville’ shows every indication of remaining ‘Pigville,’ still the heathen Sunday School there is flourishing.

Mrs. Holdcroft reported: “Mrs. Reiner and I had joint charge of a six weeks’ course for young married women, of which Mrs. Reiner had almost the entire responsibility, as I was in the country most of the time. We found it so well worth while that next year we are hoping to give a two months’ course.”

“We will now adjourn for a basket supper” said the chairman, at the close of the meeting. Such a buzz as ensued. Baskets were distributed and all present enjoyed a lunch prepared by some other household.

“Mr. Welbon,” said our hostess, “it is so good to have you and your family with us. We have hardly seen you since your return from furlough. You have been itinerating so constantly.”

Then all were talking at once over the reports just read. I was able to jot down a few of the remarks.

“The ladies this year seem to have found unusual interest in the classes. Can you tell us, why, Miss Doriss?”

“I would say that there were several reasons; first, perhaps, because of the blessings both foreign and native teachers alike received in the meetings held last fall by Rev. Chas. In wood of Keswick, England. Then, the number of classes held in the country has stimulated a greater desire to study. 880 were enrolled in the general class and it was the quickest and most earnest class I have had the pleasure of conducting.”

Mrs. Swallen spoke up, “The deeper evangelistic spirit so evident in the country, too, I think caused more earnestness on the part of those that attended.

“Yes, and the inspiration that the men received, during the big winter class and the Bible Institute, made them more desirous that their wives and daughters should also receive a blessing.

“The early morning prayer meetings during the classes were very helpful, as so many of those attending testified and the city evangelistic campaign brought in many that studied most eagerly in the city class, 450 attending. Some know so little. One woman said the first morning, “Teacher, I don’t know anything, why, I know nothing at all. I’ve believed two weeks and now what shall I do? Shall I sit down? We all laughed and one woman suggested that she not only sit down but be quiet and listen as well. The woman did so for the whole week.”

One of the gentlemen, enjoying a sandwich, between bites asked, “Miss Snook, what did you say were the needs of the girls’ academy?” “Oh! We need a new dormitory very much indeed. The present building was designed for 56

girls and we have now 125 boarding students, so the result is they are scattered about in small native houses, unsanitary, and expensive to keep up, and the girls are timid about staying so far away from the main building. We also need both equipment and a teacher for Domestic Science, and for the Self-Help Department. Miss Swallen has kept 61 girls in work this year turning out over 1100 pieces. These girls earn their board by their sewing. The Domestic Science teacher has a wonderful opportunity of teaching cleanliness, dietetics, and economy."

"Speaking of Self Help," said Mr. Gillis, from another group in the adjoining room, "The Anna Davis Memorial Industrial Department is running a Dining Hall for the work boys. The boy's, who do not entirely pay for their board in the winter months when work is scarce, pay back by working during the Summer. It will be a great saving to the shops. By cutting down the number of work boys to only those who absolutely need work and grading their work, the efficiency of the shops has been greatly increased. The industrial workers, also, welcome the manual training department started in the academy."

"Miss Best, just how many are in the Women's Bible Institute this year?" "70 are attending and 15 graduate in June. The graduating class is an especially earnest one, but they have all done splendid work. 24 post graduates, too, are back studying for one month. For this work and the Training Classes we need another worker."

Pies, fruit, cake and cookies were eaten and the bottom of the baskets reached, napkins folded up and when the empty baskets were all replaced on the table, the chairman spoke. "Before we close I think it fitting that we should stop for just one moment to think of the many blessings we have received this past year. In this time, when so much of the world is in strife and warfare, when the sorrow and suffering are almost more than the world can bear, we have been able to go in peace and have met with but few hindrances in the work of God's Kingdom. Many souls have been won for the Master,

much seed sown, His Word better understood and more dearly prized by hundreds. Let us not think, for one moment, that this is due to any effort of our own or any merit of our own. It is the grace of God and that grace alone. I wish that we might think more of, and use more in our conversation, that little phrase 'by the grace of God', as our Korean brethren do, often putting us to shame. A deeper realization of God's grace to us will engender in our hearts more of a spirit of praise and thanksgiving to the Lord of the Harvest who giveth us the increase. Praise His Name!"

CHAIRYUNG STATION.

As we turned the curve in the road that revealed Chai-ryung to us, we thought, "This must be an enchanted valley," for we knew the long drought had been broken but a few days, yet the hills were covered with verdure and the trees were such a fresh green.

As we passed thro the street, we watched the people, and noted the gladness in the faces of many as they recognized Dr. and Mrs. Whiting in the auto. They were royaly welcomed home after an absence of but ten days. Servants came to carry Mrs. Whiting home (She being an invalid,) and to attend to the baggage.

More than ever we thought the place enchanted when we entered the compound, saw^dthe comfortable homes of the missionaries, the beautiful lawns, ornamental trees, flower and vegetable gardens, grapevines and trees loaded with fruit.

The home, the welcome, the supper, the good night's rest, the pretty rooms, the delicious breakfast served in the enclosed porch, where we could see the beautiful hills and watch the changes made by the shifting clouds, all added to the feeling that we had been spirited away from the turmoil of the world into this wonderful valley.

The next morning a Bible woman came to report and Mrs. Whiting interpreted what she said, so we learned how far she had walked and how many she had reached. She and her work were commended to God by us all before she left.

After lunch we visited the hospital and dispensary where Dr. Whiting cares for the lame, the halt, and the blind of the province. There were seventeen in the hospital, which can only accommodate twenty-four patients.

Last market day there were a hundred and fourteen calls at the Dispensary!

The daily average attendance for the year is seventy-one.

Everything was so quiet and clean that the sense of enchantment still clings to us.

Dr. Whiting has been emphasizing evangelistic work. He has four men doing evangelistic work, one doing "follow up" work for those who have professed Christ in the hospital. There are two Bible women also.

A branch dispensary has been started at Kesselpo with Cha Pong Pil presiding.

We found a hundred and thirty attending the Sunday School Teachers' Meeting Saturday evening at the Institute.

Korean Church and Sunday School were attended on Sunday, both showing interest by the large attendance, good behavior and attention.

The Foreign Sunday School had *all* the children of the place, and they showed that they were not neglected by their parents while they worked for the Koreans.

All attended Church at Miss McCune's at 6.30 and as we came home it seemed there could not be such another place found anywhere.

The school for Korean girls has an enrollment of eighty; for boys, a hundred and thirty.

Monday night at 8.45, the regular meeting of the Missionary Society was held. We were amazed to see over a hundred women, and many a one had her baby tied on her back.

The lateness of the hour was caused by the husbands who work in the rice fields until the sun sets, then many have a long walk home. The wives serve a hot supper before attending any meeting.

The roll was called (Excuse me! Over a hundred and fifty Korean names!), the minutes were read and approved, reports of work done, &c. &c., so it was late when the addresses were given, but the members were all attention.

They have recently studied Africa. One of the members showed how their minds and their outlook are broadening by this remark: "Before you foreigners came we thought Korea was very fine—perhaps the finest country in the world. When you told us about your country and others, we felt Korea was a very low-down country. But since we learned about Africa,

we think Korea isn't so bad after all. We're better than the Africans. We wear clothes."

Mrs. Whiting is rejoicing over the 'coming out' of her translation "Daily Light." Another interesting part of her work is the Bible Correspondence Course, thru which eleven hundred seventy-two women were reached. The Saturday Sewing class is doing its part in the training, also.

We went to market next day, and the crowds of people made one feel ones utter helplessness when she cannot understand a word of the language spoken. It was a comfort to think there were Bible men and women at work among the many strangers in town that day.

We lunched with the Hunt family, and that afternoon the whole station came to help celebrate Dr. Whiting's birthday. Rain prevented the supper being served on the hill, but it was served in the enclosed porch, where conundrums, stories and Vietrola music were enjoyed.

Every body was invited to dine with Miss McCune on Thursday, and again the feeling of enchantment came over us, for the meal was served on the lawn, and we had a visit from "Puss-in-Boots" (minus the boots, however), and a "Hen That Laid the Golden Egg(?).

The weekly prayer meeting followed and Miss Wilson of Hinghwa, China, told something of her twenty-five years' work there.

Miss Wilson left next morning.

On Sunday, we listened to a good sermon by Mr. Pieters, on "Feet," and all felt they would not soon forget it.

The next day a deserted Korean woman called. She had been sent to the Haiju Hospital to learn nursing to support herself and little girl. She was on her vacation, and came to report her progress. She showed by her face, her manner, and her talk that she is making good. She is amazed to find there is so much trouble in the world and that she can help bear the burdens of others, thus making her own seem less hard to bear.

There is a continual stream of people coming for one thing or another.

In dining at Mr. Pieter's, Miss McCune's, and Mr. Hunt's, we learned that what is true of the Whiting home is true of the others,—some-one wanting help, advice, or coming to report.

It's about time I followed their example and made my report.

Miss McCune spent part of the year in America on regular furl. When settled after her return, she visited Pangatari and other places in Whang Hai Province and held Bible classes. At Sesunti, she found a little group, and nine women joined a night class for study. Then she had more country classes. The "over comers" reward, in the shape of a revival, came to Miss McCune in one place which was difficult to reach. She had to dismiss her men, and she and her old Bible woman walked thro snow to their hips, then on the plains it was impossible to go fast, so her feet were frozen.

She did Bible Institute work here with a big General Class, closing her year's work teaching the Bible in the Institute in Pyengyang, and Old Testament History in the Girls' Academy.

Mrs. Pieters has had Bible Institute work, Summer Bible Class, Sunday School Teachers' weekly class, Medical work as opportunity afforded, and General Class work, mixed in with housekeeping, "staying by the stuff," teaching the foreign children, and working out new ways of putting up fruit and vegetables.

Mr. Pieters got out the two Annual Reports, and did the Mission Treasurer's work and itinerating in the fall. Then began class work here and at Haiju, Tansan, Hungsewon, and Sinchun, also Bible Institute work. He reports improvement along nearly every line of work.

Mrs. Hunt has been doing "the next thing" which every missionary knows keeps one busy all the time, for it means Women's General Classes, attending evangelistic meetings, acting Secretary, house calls on the women, teaching the foreign children, training a new cook, and so on.

Mr. Hunt's work is condensed, best if given in days.

| | | | | | | |
|-----|------|---------|----|------------|-----------|-------|
| 32 | days | devoted | to | mission | meetings | |
| 96 | „ | „ | „ | Bible | teaching, | |
| 102 | „ | „ | „ | Itinerary, | | |
| 135 | „ | „ | „ | Odds | and | ends. |

“Odds and ends”—there's a lot covered by those little words!

His most enjoyable work was the class work in Whangju, and in Seoul, where he taught “How We Got Our Bible.”

Mr. Sharp summed up the situation as he prepared to leave at the end of his second term. He said: “I think the past year has been one of the best,—if not *the* best, in the history of the field. The growth outward as well as inward has been most marked.

I have been making some comparisons of the work in the three counties in my charge, comparing their condition now with that in 1901, the year of my first visit to Whang Hai Do. There were then approximately two hundred twenty communicants, now there are about twenty-one hundred, *Then* there were five hundred adherents, *now* there are between four and five thousand. Or, to put it in another way, now, every twenty-second or third, man, woman and child in the whole field is a professing Christian. Then there were no pastors, now there are five, and eight other men studying for the ministry. Then there was one elder, now, there are eighteen.

Roughly speaking the work has grown nine or ten hundred per cent, Truly, the Hand of God has been upon us for good. The power that wrought it and the glory all belong to Him.”

I met Miss McKee at the Annual Meeting, so was glad to learn of her work here.

After a busy fall and winter with country classes, and Bible Institute work and General Women's Class at Chai-ryung, she went to Kangkei, where she gave six weeks to that far away station, returning to America on furlough immediately after Annual Meeting.

Mrs. Kerr had an unusually well organized Korean Sun-

day School, and taught the Sunday School Teacher's Class.

Mr. Kerr spent a busy fall in itinerating, spent six weeks in Syenchen.

When Mr. and Mrs. Kerr left for America in February, they left a big gap in the work here. As I heard of the various activities of each I was made to realize the pressure under which each works and how difficult the work becomes when the forces are depleted by furlos. With the Sharps, the Kerrs and Miss McKee in America, all at the same time, the work becomes a constant hike.

The closed homes of Messrs Sharp and Kerr and the absence of Miss McKee, also, might cast a shadow on many a community so small, but all seem to forget that fact, as they look forward to the return of their forces now on furlo.

How Mr. Pieters and Dr. Whiting find time for a *hobby* is marvelous, but each is a connoisseur in his own line of stones.

Almost no time is spent in social affairs outside of the rainy season when every one feels free to entertain,—and then they do it right royally.

Every one seems intent on teaching the people of their district how to keep well, to wipe away tears, to sin no more, and to love and serve the Master.

So after a three week's stay in their midst, I think I have found that the charm of this place lies in the lives of the consecrated workers, who are living day by day what they are teaching their people, and "the hand of God is upon" them for good.

Oh, that I might live always in this enchanted valley!

SUE HOPKINS of the
Seoul Foreign School.

STATISTICS OF CHAIRYUNG STATION

| Circuits. | Pastors. | Population. | Organized churches. | Groups. | Total baptized. | Total catechumens. | Total adherents. | Baptized this year | Primary schools. | Pupils. | Totals contributions in U. S. A. gold. |
|---|---------------------------------|-------------|---------------------|---------|-----------------|--------------------|------------------|--------------------|------------------|---------|--|
| East Central including Chai-ryung city..... | W. B. Hunt and 9 Koreans ... | 95,000 | 15 | 22 | 2703 | 600 | 6399 | 298 | 27 | 973 | 5424. |
| South-west | C. E. Sharp and 5 Koreans ... | 114,000 | 13 | 27 | 2045 | 499 | 4309 | 209 | 17 | 487 | 2998. |
| North-west..... | W. C. Kerr and 5 Koreans ... | 125,000 | 20 | 37 | 3029 | 483 | 6601 | 348 | 27 | 663 | 5346. |
| Eastern | A. A. Pieters and 2 Koreans ... | 80,000 | 3 | 19 | 740 | 102 | 1465 | 41 | 6 | 218 | 892. |
| Totals | 1916-17..... | 414,000 | 51 | 105 | 8517 | 1684 | 18774 | 896 | 70 | 2341 | 14660. |
| Totals | 1915-16..... | | 52 | 106 | 8336 | 1802 | 16960 | 951 | 62 | 1781 | 9493. |
| Totals | 1914-15..... | | 47 | 100 | 7600 | 1843 | 16472 | 1090 | 43 | 1676 | 9340. |

Medical Statistics

| | | | |
|----------------------------|-------|---------------------------|-----------|
| Inpatients | 201 | Total Expenses U. S. Gold | \$ 2,225. |
| Operations Major | 40 | Receipts from Board | \$ 400. |
| " Minor | 171 | " Native fees | \$ 1,848. |
| Calls by Foreign Physician | 143 | | |
| " Native | 314 | Professed conversions | 653. |
| Dispensary Patients New | 13213 | | |
| " Ret'd | 8801 | | |

CHUNGJU STATION.

Chungju Station is one of the youngest in the Mission and has just past her 9th birthday. We are situated in the midst of a province of 630,000 population of which about 360,000 have been assigned to this station. All though the number of Christians and adherents is not large, yet, from the cordial reception received by the missionaries where ever they go in the province, we believe that Christian influences are reaching out in all directions.

Our station is located in one of the Southern provinces of Korea, and the Southern provinces are more difficult to work because the people are divided for the most part into two classes, the upper rich scholar or Yang Ban class, and the low poor or servant class, with a proportionately small middle class from which come the substantial church members of every land. The same thing applies also to medical mission work. The upper class do not wish to contaminate them selves by coming in contact with the foreign doctor and the low class have so little money to pay for treatments and are so proud that many are ashamed to come and receive treatment free.

Again a large number of the poor class, when exhorted to beleive reply, "How can I become a Christian? I can't read, I can't afford to lose a day from work to keep the Sabbath, and I have no money for membership dues etc." Of course these are excuses of the devil but people who have lived on these excuses for centuries can not be expected to change in a day.

However, the light of the Truth is gradually breaking in through the darkness of superstition, ignorance and prejudice as is evidenced by the growth of the work and growing friendliness of all classes towards mission work in this province.

The personnel of our station consists of four families : Mr and Mrs. F. S. Miller, Mrs. M. L. Logan, Mr. and Mrs. Edwin.

Kagin, and Dr. and Mrs. Tipton. Mr. and Mrs. W. T. Cook, who have labored in this station for seven years, have been assigned, by the Mission, to new work in Manchuria for the Koreans. We are very sorry to lose them from our ranks but the need seems so urgent and workers are so few that some of the stations must give up some of their members to meet the new demands. We hope and pray that sufficient reinforcements for Chungju and other stations in our mission may be coming soon.

With this brief introduction let us look for a few moments into the different departments of the station work.

City Church.— The church building stands on the lot where sixty odd years ago a large number of Roman Catholics were imprisoned. They were later beheaded on the long stone bridge over the little stream in front of the church. The church seats 500 and two thirds of the cost, or \$600, was given by the Koreans, a large sum where wages are fifteen cents a day. Pastor Whang is in charge and Mr. Kagin is Co-pastor. Mr. Kagin says of the work, "The work in the city continues to move forward hopefully. Pastor Whang has been associated with me in the work and has assumed the greater part of the responsibility. The total number of baptized is 208, of these 15 were baptized this year. There are 109 catechumens, 38 having been received this year. The contributions amounted to more than \$450. The Sunday services and prayer meetings are well attended, while almost every Sunday there are new decisions to believe. The attendance, at the preaching services on Sundays, averages about 300, while prayer meetings average about 125. There are probably 30 people who could be called upon to lead in public prayer at the Wednesday evening meeting."

The Sunday School, is in four departments, each with its own Supt. and teachers' meeting. In all there are 45 teachers engaged in S. S. work. The Primary School is under the care of Mrs. F. S. Miller and they report good discipline, good listening and an average attendance of 111. The boys' school has an average attendance of 48. The Woman's School under

Mrs. Logan has an average attendance of 138, The men's school is under Pastor Whang and has an average of 93.

In addition to the regular Sunday School work of the city church there are ten mission Sunday School located in villages within a radius of three miles from Chungju. They are intended for the children of non-believing parents and are taught by the young men of the City Church. For two years they have kept faithfully at their task, walking from two to six miles after the regular Church service on Sunday afternoon to teach their little groups of dirty, half clad boys and girls in dark badly ventilated mud houses. The average attendance for the year is 269. On Thanksgiving day and on Christmas day and again on Children's day we had a special service in the City Church to which all the children of these mission schools were invited. We are hoping that each of these schools will develop into a Church and we also believe that the young men who are engaged in this work are getting a splendid training for future usefulness in the Kingdom.

City Boys' School.—On account of the scarcity of funds the school has had to get along with three teachers. The Koreans have recently raised enough money to do some needed repairs on the school house. The equipment is almost nothing and one's heart yearns over the boys whose parents would rather pay from six to ten times the tuition that they ask in the public schools and send their boys to school without even enough fuel in winter to keep the brave little fellows warm in the cheap mud and frame building. There are now 63 boys enrolled. The cost per boy for a year is about \$3.00, the Koreans pay two thirds of this.

City Girls' School.—What has been said about finances with reference to the boys' school applies with even greater force to the girls' schools. They have only one teacher for four grades. However it is very gratifying to see, in a land where girls are of such little importance, the Christian parents striving to the utmost to keep the girls' school going.

Mrs. Logan's Work.—The work of Mrs. M. L. Logan for women is remarkable in many ways. In the first place Mrs.

Logan herself is a remarkable woman, being well past fifty when she came to Korea about nine years ago. But she has acquired a useful working knowledge of the language and has a great hold upon the women of the Church, to whom she gives most of her time in teaching various classes for new believers, catechumens, Sunday School teachers, etc. The Woman's Sunday School, under the care of Mrs. Logan, has grown and developed. In the Spring the attendance ran as high as 173. A feature of the work in this school is the great interest that Mrs. Logan has been able to stir up in the memorizing of the intermediate catechism. Fifty of whom, a few were men and boys, have already recited the catechism, while others are still studying. One woman more than sixty years of age has accomplished the difficult task.

Mrs. Miller's Work.—Mrs. Miller, as Sup't of the Primary Sunday School, must also prepare the teachers for the lessons and this is no small task. In addition to teaching in the various Bible classes in the station Mrs. Miller also itinerates a good deal in the country. She says of her work, in part, "In the City church primary Sunday School there is encouragement. Some of the teachers are becoming more efficient in adapting the lessons to the children's minds and in holding their attention. Although the question method of teaching is hard for the Koreans to acquire, some are beginning to show the helpfulness of it. Several hundred women, in small companies, who came to have a sightsee of the mission houses, sat down quietly in our home and listened to the Gospel; some hearing it for the first time; some had heard but could not put it into words; some said they wished to believe and asked that some one come to their homes and teach them more. A Korean was offered a tract, he hesitated; one standing by said, "Take it; I've been in their house its alright."

Country Work.—Chungju territory is divided into three circuits; the East circuit in charge of Mr. Kagin, the North circuit in charge of Mr. Miller, and the South circuit in charge of Mr. Cook; but since Mr. Cook has been moved to another

station Mr. Miller will look after the South circuit until a new man comes.

Mr. Miller, therefore, reports on his work in two parts as follows:—North circuit: This circuit is divided into three parts; each in charge of a Korean helper. The central section is self supporting and the other two are looking forward to that ideal. All three are doing better at raising their helpers salary than last year. There are 15 groups with a baptized membership of 208, twenty-seven of whom were baptized this year. There are 91 catechumens enrolled. The collections amounted to \$422.00. Nine Bible classes for men with an attendance of 105 and 15 classes for women with an attendance of 224 were held during the year. All have S. S.'s for the whole church and six have separate departments for infants, attended by 192 children, many or most of them are children of unbelievers.

South Circuit.—This circuit with its population of 121,000 souls is our most needy field and one of the most needy fields in Korea. There are ten groups with 46 baptized members, 73 catechumens and an attendance of 278. The collection amounted to \$120.00. The two colporteurs, who travel the field, report 7,000 Gospels, New Testaments and tracts sold. The various workers distributed about 25,000 leaflets among its people.

East Circuit.—Mr. Kagin, who is in charge of this district, says: “The circuit assigned to me is about thirty miles wide by forty miles long, with a population of 121,000 souls. Of this vast multitude there are only about 300 Christians. Although the work does not grow rapidly, yet there are evidences that the Holy Spirit is at work upon the hearts of the people. The Koreans took up a special offering last winter to send an evangelist to a town where a group of women and girls 25 in number had been holding the fort alone. Colporteur An was selected for the work and he has succeeded in gathering a large group of children about him. From 20 to 30 have been meeting at his house every night for study. There are 19 groups and meeting places with 113 baptized and

65 catechumens. The contributions for the year were about \$175.00.

Medical Work.—The medical work in Chungju is still young, the Duncan hospital being open only a year and a half since the new doctor came. The number of patients is not large yet but the attendance is gradually increasing and those who do come receive not only physical treatment but also hear the Gospel for the first time. A man living about fifty miles away, hearing of the good work done at our hospital, out his crippled wife on his back and walked with her to the hospital. It took him five days to come. Her crippled foot is gradually getting well and she will soon be walking again. If we end the story here you will agree with me that the hospital has been a great blessing to this poor woman. But the best part of the story has not been told yet. This woman heard the Gospel understandingly through our Christian helpers, has decided to believe, has learned how to read and in addition to reading the Bible every day has memorized the intermediate catechism so that she can recite it from beginning to end without a mistake.

Such cases as these make us glad we are working in Korea. Since the hospital is not in the town we are building a dispensary down on the main street of the town which we will occupy this Fall. After we commence work there we hope to have more patients, which will also mean that we will reach more people with the gospel. Our greatest need for the medical work is an American Trained Nurse and more intelligent native helpers, for without this help we can not keep up with the pace the Government hospitals are setting for us.

CHUNGJU STATISTICS

| Circuits. | Pastors. | Population | Organized Churches | Groups | Total Baptized | Total Catechumens | Total Adherents | Baptized this year | Total Contributions U. S. Gold | Hospitals | Dispensary | Patients Last Year |
|--------------------|--------------|------------|--------------------|--------|----------------|-------------------|-----------------|--------------------|--------------------------------|-----------|------------|--------------------|
| City | E. Kagin | 27000 | 1 | 3 | 208 | 109 | 775 | 15 | \$ 450.00 | 1 | 1 | 3600 |
| North Circuit..... | F. S. Miller | 121000 | — | 15 | 208 | 91 | 712 | 27 | \$ 422.00 | — | — | — |
| East Circuit | E. Kagin | 121000 | — | 19 | 113 | 65 | 313 | 7 | \$ 175.00 | — | — | — |
| South Circuit..... | W. T. Cook | 121000 | — | 10 | 46 | 73 | 319 | 1 | \$ 120.00 | — | — | — |
| 1916-17..... | Totals | 390000 | 1 | 47 | 575 | 338 | 2119 | 50 | \$ 1167.00 | 1 | 1 | 3600 |

ANDONG STATION.

SOWING PRECIOUS SEED. -

This has been our greatest year for seed sowing. At the same time we have had the joy of seeing some seed sprout, some appear as the ear, and some as the full corn in the ear. Some, that showed good promise at first, has been choked, or has withered away. The fields are already white unto the harvest, but the laborers are so few! We pray the Lord of the harvest that He would thrust forth more laborers into His harvest.

Due partly to shortage of workers, there is too great a falling away in believers. 66 had to be suspended or expelled during the year. The total loss during the year 175. Educational work suffered a backset because of the local church's inability to pay its teachers. The medical work could not be carried on during more than half the year, owing to the prolonged illness of the doctor. We baptized fewer than before. We had to disband three small groups, and sent one less woman to Pyengyang to study.

But the forward movement has been much greater than the backward. Some seed failed to yield a harvest, but some is bringing forth abundantly. To begin with the most developed work, we have another church desiring to call a pastor. This year we have four men in Theological Seminary to one last year. The attendance of men at the Taiku Bible Institute increased from 33 to 66 in the year. The attendance of women at the spring term of Bible Institute in Taiku was one a year ago, eight this year. In the Women's Winter Bible Class in Andong the number of women who received certificates of promotion for having studied full five days or more was 205, which was far greater than the number receiving certificates in 1916. Only one circuit had its own Bible woman last year, but this spring the support of three Bible women was pledged for the whole year, and the support of three others for part of the year. We had the largest Officers' Class in our history and

though last year, owing to many going to Bible Institute, there was manifest a desire to do away with this class, this year it was voted unanimously to continue it. Reports received a month ago showed there were 403 new believers during the year, almost 100 more than last year, making a net increase, for the year, of 228. Much more personal work had been done, the gain being several 10,000 calls.

But the greatest increase of all was in the distribution of the printed Word. The colporteurs on salary almost trebled their sales the last eight months, as compared with the corresponding period last year. This gain was partly due to our putting on a larger force of colporteurs at Korean New Year, when everyone in the country rests or plays for two weeks and it is easy to meet them. This was done with the intention of laying off a corresponding number in the summer, when owing to floods they can sell very few books. The increase was due partly to the greater average sales of the colporteurs. It came very suddenly last December, when we put on a new colporteur and sent him out with our oldest men, both being members of one church. Both had their doubts about the new man's making good, and so prayed more earnestly than ever, before starting out each morning. They reported that although the "efficiency expert" sent down by the Bible Society the year before had said not to mention, in the beginning that this is a "Jesus Doctrine Book," but to say, "This is God's Word," or, "A book by reading of which you will receive great blessing," they found they made most ready sales by saying, in the beginning, "This is the book that tells about Jesus, and if you read and believe, you will be saved." Not only these two improved, but all winter every colporteur did better than before. It seemed to make little difference whether they went to thickly populated or sparsely populated sections, whether to places they had traveled before, or over new ground. Everywhere they reported the people more ready to receive the Gospels than in the past year. One man, taking a load that used to last two months, sold out in ten days. On his way back to Andong for more books the first

town he passed they said, "Why is it you sell Gospels to other towns near by and not Andong?"

Even more heartening has been the distribution of the Word by our church people, who do not get any salaries for their colportage. This work has gone on four years with an increase each year. Sales reported in 1914 were 10,000 volumes; in 1915, 11,000 volumes; in 1916, 12,100 volumes; in 1917, 18,300 volumes. In 4 years this plan has been responsible for the distribution of 51,400 volumes in this territory. This is much more than our paid colporteurs have sold in the same period of time. It is not far from half the total distribution of Scriptures in this territory since the station was opened seven years ago. Two years ago a leather bound New Testament was offered the helper of the best circuit during the year, but last year no special inducement was made. The Bible Society allows the church the same commission it gives its salaried colporteurs, and they get their banners for the year, but these were paid for originally by the Koreans, and the same banners are used from year to year.

At the Officers' class this Spring, the leader of one of the largest churches asked what would be thought of the plan of having the church buy several hundred or thousand Gospels, and turn them over to one man to sell; the church bearing his expenses during the time he was on the road. It may be that, in some places, this would be looked on as a very commendable undertaking, and it surely is better than asking the Bible Society to pay the man a salary and expenses in addition to his commission. This was done by several churches the past year, but when this plan was brought forward, a helper rose at once to say that the leader had misunderstood the spirit of the Andong plan. Our idea was not mainly to save money for the Bible Society, nor even to report as many sales as possible. It was to get as many of the church people as possible to selling Gospels. Our goal was to have *each* woman sell at least twelve a year and *each* man sell at least twenty four. Even if the total sales of the church were far above this, if one man had done the whole selling, it

was not nearly so good as having each do his own part. The helper understood the system.

The emergency colporteurs we put on this Spring were all men who had done well at voluntary colportage in the past. We are developing many more who can do this work in the future. Two quotations from the Bible Society's report this year are interesting, in connection with our work. The report says "The cost of colportage is no small item." Also, "Colportage continues to be the chief means of distribution." The latter statement is no longer true of Andong territory, and does not need to be true of any territory, except perhaps where the church is not even as well established as here. We have not tried to do away with paid colportage entirely, for there seems to be a field for it too. Sometimes both kinds of colporteurs travel together for several days. The last two meetings with our paid colporteurs they reported sales of over 3,000 volumes each time.

The Bible Society's last report shows that the average sales per colporteur per month, for the whole country, were 372 volumes. The average cost per colporteur per month was \$8.78. At that rate it would have taken 49 of their colporteurs a whole month to have sold 18,300 volumes, and the cost in salaries, expenses and commissions would have been \$425.00. They paid our churches about \$50.00 commission, so the saving to the Bible Society was approximately \$375.00. Collections from the native church of the whole country for the Bible Society were only \$283.00,

A missionary, who came newly into touch with this work, asked, "Will they not sell the books for the sake of getting the commission?" We replied, "Will not the colporteur on salary sell books for the sake of getting his commission and expenses and salary? His living and the living of his family depends on his making a good showing month by month." After thinking a while he admitted, "Well, that's so."

Before Andong was opened as a station a rich man bought 1,000 Gospels of Mark, which he gave away, apparently with

little result. We have tried to stop the giving of books and have in some measure succeeded. This same man, last year in trying to sell a Gospel, was met with the objection, "I have already bought one Gospel of you." The old man replied, "When you plant your field and it fails to come up you replant don't you? You can expect me to keep on selling Gospels to you until you believe." The man paid for his Gospel.

We have continued sending evangelists to strategic points, where there was hope of establishing churches. Partly due to this work, we have seven new groups this year, two in countyseats and one in an ex-countyseat.

The hospital had its share in sowing the seed. Though open only about one third of the year, the total number of patients seen was about the same as two years ago, when the dispensary was open the whole year. The two months of November and December alone 1,000 patients were seen. Whereas a year ago only one third of the patients paid their fees in full, this year one half paid in full. In the same period the average receipts per in-patient increased from \$1.00 to \$3.40. Several conversions have been traced back to the hospital. Many tracts and postals with Scripture texts were given out, and preaching was done in the waiting rooms by the helper and Bible woman daily. Who of us can tell what seed has fallen on fertile soil?

Last fall an Agricultural Fair was held in Andong for over a week, seven counties with a population of 542,000 being represented. Thousands of people came to town every day to see the possible products of the district. It was too good an opportunity to pass by, so we invited the pastor of the largest Taiku church to come and preach. Every night the church was filled. We obtained a stereopticon, fearing that with the many other attractions offered we might find it difficult to draw a crowd, but the Korean pastors said that if the people would come without that kind of sideshow it would be much better. If more had come it would simply have meant confusion, so the stereopticon was not used. Many thousands of tracts were given out and at least one

new meeting place in the country we can trace directly to these meetings.

The story which so impressed a man from this place as to make him decide to believe was as follows: A man was arrested for robbery, tried, convicted, and condemned to death. He thought hard how to escape, and finally settled on this plan. He told the keeper he wished to see the King. "What business have you, a condemned criminal, to see the King?" "It is true that I am to die but before I die I want to present to the King a very precious seed I once obtained in Africa. This seed if planted will yield fruit of gold." "A likely story that! If it were true you would have planted the seed yourself and never have come here, for you would have had all the gold you wanted." "The trouble is that if this seed is planted by one who has ever committed a theft it will not sprout, so I could not plant it. Now that I am going to die I wish to present it to the King." He was brought before the King, who was delighted to hear of such a seed and started his officers at once on a search for a person who had never committed a theft. They went to a man who was the best scholar in the land, and known as a holy man, but he refused, saying he had stolen a pen when he was a boy. They tried a woman famous for her virtue, but she declined, saying she had stolen a taste of pickle when she was a girl. No one was found who would plant the seed, so at last the condemned man suggested that the King plant it, but even he did not dare, lest he be proven a thief before his people. The robber said, "Here they condemned me to death for theft, and I thought I was the only thief, but now I see they are all thieves." The pastor went on to say that Jesus was the only one on earth who would dare plant the seed, and who would stand the test.

We have a more precious seed than this, which if planted in the human heart springs up unto eternal life. We are thankful that its sprouting and bearing fruit does not depend on our sinlessness, but on Christ's. Still, we know that our sins do hinder the growth of the church, and we want the

earnest prayers of the church elsewhere for the workers here. We want the seed to be watered with your prayers, whoever you are who read this. One soweth, another watereth, another reapeth, but all shall rejoice together at the last.

ANDONG STATISTICS.

| Circuits. | Pastors. | Population. | Organized churches | Unorganized churches | Total Baptized. | Total Catechumens | Total Adherents | Baptized this Year. | Primary Schools | Pupils | Bible Classes | Bible Class Attendance | Unpaid Church Officers | Total native Contributions U. S. A. Gold. |
|-------------------|-----------------------------------|-------------|--------------------|----------------------|-----------------|-------------------|-----------------|---------------------|-----------------|--------|---------------|------------------------|------------------------|---|
| Andong City | J. Y. Crothers and Kim Yung Ok | 20,000 | 1 | — | 114 | 23 | 270 | 5 | — | — | 3 | 596 | 27 | 237.09 |
| Southwest | R. E. Winn | 339,000 | 3 | 44 | 682 | 317 | 1800 | 88 | 2 | 63 | 22 | 807 | 230 | 687.33 |
| Northeast | J. Y. Crothers | 258,500 | — | 45 | 638 | 462 | 1901 | 97 | — | — | 40 | 1067 | 209 | 812.59 |
| Totals | 1916-1917..... | 617,500 | 4 | 89 | 1434 | 802 | 3971 | 190 | 2 | 63 | 65 | 2470 | 466 | 1737.01 |
| Totals | 1915-1916..... | 609,000 | 3 | 85 | 1283 | 765 | 3743 | 201 | 6 | 86 | 58 | 1990 | 336 | 1249.99 |
| Totals | 1914-1915..... | 609,000 | 2 | 81 | 1121 | 860 | 3864 | 297 | 19 | 280 | 59 | 2168 | 365 | 1865.47 |

TAIKU STATION.

| MISSIONARIES | HOME ADDRESS | SUPPORTED BY | ARRIVED ON FIELD |
|--|-------------------------|---|------------------|
| Rev. Jas. E. Adams | Topeka, Kans. | 1st Ch., Ks. City. | May, 1895. |
| Mrs. Jas. E. Adams (Caroline Babcock) | Neenah, Wis. | | Nov., 1912. |
| Rev. H. M. Bruen * | Belvidere, N. J. | 1st Ch., Belevidere | Sept., 1898. |
| Mrs. H. M. Bruen * (Martha Scott) | Belvidere, N. J. | Erie Presbyterial Soc. | May, 1902. |
| Rev. E. F. McFarland | Los Angeles, Cal. | St. Nicholas Ave. Ch. & Geneseo Ch., N. Y. | Nov., 1904. |
| Mrs. E. F. McFarland (Mary Stewart) | Los Angeles, Cal. | Board | Sept., 1905. |
| Rev. Hebert E. Blair | Joplin, Mo. | 1st Pres. Ch. Fairfield Iowa. | Nov., 1904. |
| Mrs. H. Blair (Susan Gillett) | Colo. Springs, Colo. | Oakland Pres. Soc. | Nov., 1905. |
| Rev. Walter C. Erd- man * | Germantown, Pa. | An Individual | Oct., 1906. |
| Mrs. Walter C. Erd- man * (Julia Winn) | Quincy, Ill. | 1st Ch. San Francisco | Aug., 1907. |
| Rev. Geo. H. Winn* | Omaha, Neb. | 1st Pres. Ch. Tulsa, Okla. | Jan., 1909. |
| Mrs. Geo. H. Winn* (Blanche Essick) | Wash., D. C. | West Ch. St. Louis | Nov., 1908. |
| A. G. Fletcher, M.D. | Sioux City, Ia. | 1st Pres. Ch. Tacoma, Wash. | Sept., 1909. |
| Mrs. A. G. Fletcher (Jessie L. Rodgers) | Ridley Park, Pa. | Chester Pres. Soc. | Sept., 1912. |
| Miss Harriet E. Pol- lard | Pueblo, Colo. | 4th Pres. Ch. Chicago | Nov., 1911. |
| Miss Martha Switzer | Chicago, Ill. | | Dec., 1911. |
| Miss Gerda Berg- man | Sedro-Wooley, Wash. | An Individual | Sept., 1915. |
| Miss Elizabeth Be- kins | Battle Creek, Mich. | Women's Societies of Iowa. | Nov., 1915. |

* On furlough

“Who giveth himself with his alms feeds three,
Himself, his hungering neighbor and Me.”

So said the Master to Sir Launfal after his long, weary search for the Holy Grail when, by deeds of daring and the endurance of great hardship, he had sought to serve his Lord. And in the poet's words is expressed the principle which we seek to follow in our service for Jesus Christ, not simply the giving of service, but the giving of self to the Koreans, as the most acceptable way of pleasing Him. In the following pages we will endeavor to give a little idea of the work itself which the members of Taiku Station have sought to do during the past year.

The City Churches, three in number, of which the missionaries are co-pastors with the Koreans, report good attendance at the church services, and evidence of spiritual growth is seen in the earnestness with which organized effort has been made to preach the Gospel to non-Christians, while new believers have constantly been added to the number of adherents. The Union Women's Missionary Society of these three churches has taken an active part in the spreading of the Gospel throughout the territory, and has sent out two representatives to preach in non-Christian villages, with very encouraging results.

This desire to share their blessings with others was likewise seen in a collection of ¥ 100 taken at a single evening meeting during the Winter Class for Men. The class, at which Dr. Gale assisted, was full of inspiration and blessing, and for eight days the 432 men enrolled diligently followed the schedule planned for them.

It was a red letter series of days for the Women's Class also, when 1007 women came together from city and country for a similar period of study. All sorts of women there were to be sure, old and young, ignorant and bright, some grandmothers with very little idea of what it all really meant. But they all received new inspiration, we are sure, and the hilltop, crowned with the Bible Institute and School buildings where the sessions were held, must have been a veritable Mount of

Blessing for them. Miss Switzer being absent on a trip to China, Miss Pollard and Miss Bergman acted as Executives for the class, a number of the other women of the Station also teaching.

We cannot stop to describe in detail all the features of our work which have been referred to in the Official Report of the Station, but we must speak especially of the Bible Institutes for Men and Women. Each has a Fall and a Spring term of one month, when picked men and women, the future leaders we hope of the Korean Church, put aside their usual work and devote the time to regular Bible study. Mr. McFarland, who, in Mr. Erdman's absence on furlough, has carried the burden of the Men's Institute says, "The Fall session was the largest that we have ever held, and the spirit and work of the men was exceptionally fine. The term was marked by faithfulness to duty, diligence in study and an earnest seeking after spiritual blessing, many students rising at 3 or 4 o'clock in the morning to have time for prayer alone." The total enrolment of 116 was unusually large! The men of the Station count it one of their greatest privileges to teach in the Institute and were indeed glad to welcome Mr. Crothers and Mr. Winn as co-workers during the Fall and Spring terms respectively, as well as a goodly number of men who came from the Andong territory to study here.

Miss Switzer says of the Women's Institute, "The last thing on the year's program is the Bible Institute, the phase of my work which I find the most satisfactory. We have had our Women's Institute now for four years and how very crude and indefinite seems the first term in comparison with that which has just closed. Then, the school rooms were in missionary homes and there was no dormitory life. Only one Bible course was taught and there were no examinations. The women of that term were immature as compared with the earnest, businesslike women of the upper grades, who have learned from experience that a month of hard study lies before them, and who work conscientiously to pass their examinations." This year Mrs. McFarland, Miss Bergman and Mrs. Fletcher were able to assist in the teaching and so the

work was carried on for the first time without assistance from outside. Seventy-nine women studied this Spring but the Fall term of 1916 was omitted, owing to the cholera epidemic.

The Sunday Schools for non-Christian children have gone forward most encouragingly. Miss Bergman, Superintendent, reports an increase of from 9 to 13 places of meeting, with an attendance of 800 instead of 500. Once every three months there is a grand rally when, with hands and faces unusually clean, and all their Scripture verses marshalled in their small heads, these little believers in embryo assemble to take part in a rally with a special program, part of which is a contest in reciting Scripture verses. At the last rally about 1,000 children were present. What a splendid opportunity for seed sowing that there may, in the years to come, be a ripe harvest for the Master!

There are also two similar Sunday Schools held outside the city in connection with work begun in a heathen village by the Hospital staff last year. In one village, a couple of miles from Taiku, there is a regular meeting place where Sunday services are held. In the other village, a mile or so further on, the little Sunday School is the only feature so far. Miss Bekins, our Superintendent of Nurses, has this work in charge, and says, "On Thanksgiving and Christmas we had programs in which these little ones took part, and they were so enthusiastic in doing their little share. The children from the other village marched over and just before reaching our little church building began to sing "Jesus loves me this I know." It was most impressive." Miss Bekins also tells of one little waif who had attracted her attention particularly because of her very evident poverty. Later she learned that the child's mother was a leper in a most pitiable condition, with feet and hands bleeding sores. She was admitted to the new Leprosarium as soon as it was opened, but passed away a month later, not too soon however to have listened eagerly to the story of Jesus and His compassionate love for such as she. The little daughter is being cared for by one of the women of the church.

As reports come in from the country Evangelistic Work encouraging signs are everywhere evident. Mr. McFarland speaks of successful evangelistic meetings conducted in many parts of his territory by men filled with new spiritual power, and the early morning prayer meetings which were a marked feature of these revivals. When men will meet for prayer at 4 or 5 o'clock on winter mornings it is an evidence of their sincerity, and a blessing is sure to follow.

With Mr. Bruen on furlough the past year, and Mr. Winn having left for furlough April 1, extra work devolves upon the force left on the field. but the work has made very satisfactory progress.

Everyone who has had the experience of holding a country class longs to repeat the experience, but among the women of the Station only Miss Switzer with 13, Miss Bergman with 6, Mrs. McFarland 1, and Miss Bekins 1, have had that privilege this year. They all speak of the good attendance and earnest spirit that characterized the meetings. There is a fellowship which comes with leading a country class such as is impossible under any other conditions, and the women are wonderfully strengthened and cheered by the week's study and close contact with each other and with the class leader. Especially is this so in the small far-a-way groups where there is so much of ignorance and so little of real inspiration for these darkened souls.

Missionary Society members at home would be interested to know that the women of Chosen are active in the same good cause, and are well organized here in our North Kyeng San Province, under the leadership of Mrs. McFarland. She is Office and Field Secretary and Publishing Department all in one for about 30 societies scattered through out the territory. Every month an interesting program is prepared and a copy sent to each Society, that they may know of the work done in other lands, and catch inspiration from the lives of some of our beloved Missionary heroes. The members of these societies have splendid opportunities to preach the Gospel right at home and they make good use of them.

But we must hasten on and tell something of the Educational work. As in school work at home, many and grave problems present themselves. One is the Self Help Department. Dr. Adams has found it necessary to discontinue the weaving of cloth done in this department and finds it a better plan to encourage the boys to find work for themselves outside of school hours. This some have done, three boys running a dray business, others a charcoal business, newspaper route, doing piece work for a factory, etc. But in a land where there is, as yet, little known of Industry with a capital I, work is not as easy for penniless students to find, as in America.

In the Girls' School the whole burden of the Self Help Department has devolved upon Miss Pollard, cutting her off from the opportunity of doing constructive work in the school or having "a heart at leisure from itself, to soothe and sympathize," which is the only way in which the Principal can influence the personal life of the students, and train them for future service as earnest followers of Jesus Christ, the work for which the school really exists. We are all earnestly praying that some one who is a clever needle-woman, capable of teaching others, might consecrate her talents to this cause and come out to organize this department, that these girls of whom there were 54 this last year, might continue to earn their way through school. Eighty-three girls were enrolled in the school last year, and as we see them learning invaluable lessons which will mean much to them in later years as well as now, we thank God for the privilege of influencing these future mothers who will be equipped to create a rear Christian environment, wherever it may please God to place them.

With a few words about the Medical work we must close. It has been a year of hard work done under rather difficult conditions, owing to lack of proper equipment, or even sufficient room in which to properly care for patients, with the whole burden, executive and professional, resting upon one physician. The totals for the year show 17,047 treatments given in the dispensary, 794 inpatients cared for, and 280 operations performed, rather more than a one man job! Here too we are united

as a Station in praying that the right man may hear the call and come out to share the privilege, and ease the burden of such a work. What a pitiful procession the patients are as they pass before the physician day after day! And he prays as he works that God may give to these sin-sick souls, through these ministrations if it may be, healing of soul as well as of body. Dr. Fletcher mentions one patient, a young man 23 years of age. He says, "He came to us with a longstanding case of syphilis which had ulcerated and entirely destroyed the soft tissues and was invading the bones of the lower limb and head. For eight years he had been a sufferer and had sought healing at the hands of Korean doctors, but like the woman of whom Luke tells, he had "spent all his living upon physicians but could not be healed of any." The father, for the sake of this his only son, had sold everything, even his house, to secure money for his son's treatment but to no avail and five years later sacrificing his last earthly possessions for the sum of ₩8.00, only to be again disappointed, he died, leaving his son alone an invalid with no money. The young man finally heard of our Hospital, came to us, was admitted and has since become an earnest believer, thanking God for the kindness that he has been shown and the physical relief received."

Our long-cherished plan for a Leprosarium has at last been realized, and a few miles from Taiku there is a group of three buildings, one for men, one for women, and one containing assembly room and drug and store rooms. The wards are long, low tiled-roof structures made up of a series of little rooms each with fireplace where food is cooked and by means of which the floor is heated Korean style. Four or five patients live in each room cooking their own food and doing all their own work. In all 100 patients are being cared for. The stories which these poor outcasts tell are pitiful beyond description, and the contrast between the life of their new home, where they have food and shelter and learn to know their Saviour, and the awful misery from which they have been rescued is expressed by one young woman who says, "Now I live and day and night sing praises to God for His goodness."

And so we might go on and write a lengthy report about every phase of the work, but those who have a part in it from the Home end also share the work of their representatives in many other fields, and the missionary enthusiast has numerous reports to read. We trust that they may not be wearisome but may transmit, in some way, a spark of the joy that lights every step of the way in the far off lands where men and women have gone to preach the Gospel to "the people that walked in darkness,—and they that dwelt in the land of the shadow of death."

SEOUL STATION.

MY DEAR BILL:—

“You never can tell” what will come out of a casual meeting. I have just got a surprise that did me so much good, I simply must tell some one about it. So get braced for a long spiel.

To begin at the front end, I must tell you that the Chosen Hotel, run by the Railway Bureau of the Government-General, is easily what it calls itself, the finest hotel in the Far East. And because there is now a place in Seoul where tourists can be thoroughly comfortable, a great many who formerly went through with only a glimpse of the city, are taking several days to see what is certainly the quaintest place on the direct line from Japan to Peking or Europe.

The other evening I was in the Hotel lobby, waiting for a man with whom I wanted to talk business for the Academy Industrial Department. We sold nearly \$3,000.00 worth of goods to American buyers last year, and if we could only get freight space, would do better this year. You ought to see me dickering with one of those chaps, there was nothing in the Theological Curriculum that bore on that part of a Missionary's work. A fine-looking man came over and sat down by me, and asked if I lived in Seoul. I told him I did, and (as I always do) mentioned the fact that I am a missionary. I am *proud* of being part of the great world-work of our Board, and I want everybody to know it. He said he was looking for some one who could answer a few questions; so when I was finished with my man, I went up to the private sitting-room, met Mr. Wilson and his wife, and we had a good evening.

He is a prominent lawyer “somewhere in the U. S.” and I fancy that most of his religion is in his wife's name, though of course they both attend the Presbyterian Church at home. On a leisurely trip around the world, they planned to do Seoul on the Cook's Tour program in two days. But a tooth-ache spoiled all this. Mr. Inohara, the manager, told them to go to

Severance Hospital and ask for our Dentist, Dr. Scheifley. They could not say enough in praise of the Dental Department they found there. Electricity, compressed air, all the newest mechanical devices, and a dentist fresh from Philadelphia. It was surely a surprise to them both. And when they saw the Korean and Japanese patients, and realized that all the resources of the Department are at the service of those who come, they got another jolt. So Scheifley was wise enough to show them his students, and then they wanted to see the rest of the Medical College. They took plenty of time, and found out more about the Hospital and Medical College work than I had picked up in my casual visits in the past four years.

But this only started them. They decided to see some more Missionary work while the seeing was good, and I can tell you they had come to the right place. Dr. Avison took them in charge, whirled them all over the city in his new machine, showed them the Y. M. C. A., the beautiful new building of the Pierson Memorial Bible Institute, just finished, the 300-acre site of the Chosen Christian College, the churches and schools scattered all over the city, and brought them back with their heads fairly aching with information and ideas.

Mr. Wilson did most of the talking, and he was certainly waked up on Foreign Missions. He said he never paid much attention to speeches on Missions, they were all much the same, and as long as he put a bill into the collection plate when the Pastor called for the annual offering, he felt he had done his share. Now, said he, he was going home and wake up some of the other men who had been asleep all this time, and make them take notice, and come across good and plenty.

I asked him if he was going to make missionary speeches himself, and ask people to listen to them, and he said he had material enough in his note book for a dozen speeches. He let me see some of the pages, and he has jotted down all sorts of information and items of interest, like this:

34,810 patients at Severance this past year.

50 applicants for the Medical Class, only 25 taken.

Every Medical student a Christian.

Research Work that is attracting attention in leading American Medical Schools.

Six Presbyterian Churches in the City (For Koreans) and Korean Pastors in all but one.

A Union Revival planned for this Fall, to cover the entire city, and be carried on by all Protestant churches.

College work, Bible School Work, Academies for boys and for girls, Bible classes in every church each Winter, churches all over the out-lying country districts, each with its own Bible classes, some with Primary Schools as well.

And so on. He had memoranda of experiences told by the missionaries, notes of his own impressions of the Korean leaders, and a list of needs that did my heart good.

But after that, Mrs. Wilson took a turn. She had seen all this too, and was interested. But she wanted to know what was being done for the women. I told her we had schools for girls, and were training most efficient nurses at Severance, but that was not what she was after. "What about the wives of these Korean Pastors and other Church Officers," she asked. What about the mothers of these College and Academy students, and their wives, for you say many of them are married?" "What is done for the women of the churches here in the city and out in the country districts?" That was a new question to me. In a way I was glad she had thought of asking it, but when I was turning over in my mind the crushing need for just this work, and thinking of the small force of workers we are able to give to it, I came nearer being ashamed of our Mission than I ever was before. It was bad enough to have these people know that our schools are far behind the Government Schools in equipment, and to have them see as they must have seen, that we are short of workers in every line. But it was worst of all to say that while 3 men give their full time to the Evangelistic work of Itineration, and 2 men and 2 ladies are in school work, and 5 doctors and 2 nureses are our share of the Medical College and Hospital staff, Seoul has just one "single woman" to do solely this sort of work among women, while the married

ladies, with home cares hampering them, are able to help only occasionally.

By good fortune I had in my pocket the Annual Report of Miss Wambold, our lone but efficient singlewoman, and I was able to hand those people all the information they could swallow. As you may be interested in the same matter, I enclose a copy of the Report.

But the whole thing was a rousing experience, I can tell you. If tourists and other "birds of passage" would have more providential tooth-aches, or something else that would get them to take an inside view of the Mission problem and opportunity, the Church at home would not have to depend on furloughed missionaries and busy pastors for the information that will make the work of world evangelization a live interest to them. And if people knew how easy it is to learn about these matters, and how ready we all are to show them around, I am sure there would be more visits like this.

This is a long rambling spiel, but I simply had to explode to some one, for a tourist that asks interested questions about Missions is as rare as an eclipse of the moon.

Here is hoping for more tooth-aches,

Yours as ever,

A. N. Y. MISSIONARY.

The following are extracts from the Report of Miss Wambold, on work for Women and Girls in Seoul and the surrounding districts, 1916-17.

I. CITY WORK.

1. *Union Bible Institute.*—Shared by the Methodist Missions, North and South. It is held for 3 months in each year, to train Bible Women who will be leaders in Church work, doing for the women, who are still shut in by Korean conventions, what the Pastors and Helpers do for the men.

Two classes, numbering 8 and 5 respectively, have already graduated, having finished with credit the 5 years' course.

2. *Normal Class.*—To prepare women for special trips

among the country churches, when they hold Bible Classes in the various Groups. This is intended for women who want to do such unpaid work, but lacking the full training of the Bible Institute, need special "coaching" before they undertake the work. They give their services, and the churches to which they go arrange for travel and entertainment. This plan has been operated for years, and always with success, 27 took the special course this year, but for personal reasons, many of them did not get to the country after all. In some cases, their trips were made by others who had previous experience.

3. *General Winter Class for Women.*—This is for those who are able to come "up" to Seoul from the country districts as well as some "City" sisters. It enrolled this year 350 women. They get all the Bible teaching they can absorb in the days of the Class, and with this the inspiration that comes from meeting others from all over the Seoul territory, and of hearing the noted men (Foreigners as well as Koreans) of the Capital, in the series of special lectures that is arranged for evening meetings.

4. *Union Spring Class for Women.*—This is a new departure, in which we join with the Methodist Missions. By uniting forces in this way, 14 foreigners taught Bible Classes, to the delight and profit of 300 women.

5. *Convention for Women Sunday School Teachers.*—This is in its 4th year. It is also a union affair, and is much like Conventions at Home. Mr. Hong, the Korean S. S. expert of the Northern Methodist Mission, delivered some of the best lectures.

6. *House-to-House Visiting.*—Whenever there is an interval between city class work and country trips, I have been visiting in homes. This is always profitable whether I call upon Christians or non-believers. It is wonderful to find one always receives a welcome. During the summer I was able to visit in the vicinity of Seoul 4 out of the 6 Churches.

An outgrowth of this visiting was a most pleasant gathering in my home, of 16 women, 7 Japanese and 9 Koreans, former pupils of our Joshi Gakuin in Tokyo.

II.—COUNTRY CLASSES.

This year I held Classes, each lasting from 5 days to a week, at 9 of the country churches, in all parts of our Seoul Field. To reach so many places, I had to spend Thanksgiving, Christmas, and New Year, out of the City. This work, that brings to the isolated women and girls of the country churches what they cannot go to Seoul to seek, in the way of companionship, instruction, and inspiration, is in some ways the most satisfactory part of the year's work.

At every class many wonderful things happened. At one, a Korean woman was at the point of death, and we sent for a Korean Doctor from Severance Hospital, who came on the instant, and was able to restore her to health. The village said, "It is a resurrection."

At another place we bought wool to teach the Korean sisters to knit wristlets, and the Japanese woman at the shop said she would like to learn, so we went to teach her how to knit. She learned quickly, and in a few days she and her husband came to church, and said they wanted to be Christians.

In the Winter we travelled in icy, bitter weather, and in Spring in rain and mud, In one place my Korean companion had a bad fall from her rickshaw, being upset down a ravine. But through it all we were preserved in safety.

Class work in Seoul and country trips have alternated, with a single night between, and I am so thankful for being given the health and enthusiasm to do it happily.

SEOUL STATION STATISTICAL SUMMARY FOR THE YEAR ENDING MAY 31, 1917.

| Circuits | Pastors | Population | Churches | Groups | Communicants | Catechumens | Total Adherents | Baptized this year | Primary Schools | Pupils in Primary Schools | Native Contributions in U. S. Gold |
|--------------|--|--|-----------------------|---------------------------|--------------------------------|------------------------------|----------------------------------|--------------------------|-----------------------|---------------------------|--|
| West { | { Cha Chai Myung } { E. W. Koons } | 44,000 | 5 | 12 | 784 | 158 | 1311 | 49 | 2 | 123 | \$ 591.75 |
| South { | { J. U. S. Toms } { C. A. Clark } { J. U. S. Toms } { C. A. Clark } { E. W. Koons } { Yi Myung Huck } { J. S. Gale } | 80,000 121,000 156,000 58,060 | 2 8 3 3 — | 16 20 22 11 3 | 401 556 353 246 96 | 58 139 146 75 34 | 724 1226 808 628 262 | 4 29 58 14 4 | 1 3 — — — | 30 44 — 49 18 | 302.89 714.56 225.48 446.02 92.31 |
| East { | { Kim Paik Won } { Cha Sang Jin } { C. A. Clark } { E. W. Koons } { Pak Chung Chan } | 110,000 | 1 1 1 1 1 | — — 3 1 1 | 38 97 139 186 105 | 5 27 26 30 21 | 70 180 310 371 238 | 5 8 20 6 6 | — — 2 — — | — — 209 3 — | 438.21 352.21 518.18 330.68 596.65 |
| Central { | { Yi Myung Huck } { J. S. Gale } | | | | | | | | | | |
| Suburban { | { J. U. S. Toms } { C. A. Clark } { E. W. Koons } { Yi Myung Huck } { J. S. Gale } | | | | | | | | | | |
| Yun Dong { | { Kim Paik Won } { Cha Sang Jin } { C. A. Clark } { E. W. Koons } { Pak Chung Chan } | | | | | | | | | | |
| Ha Kyo { | { Yi Myung Huck } { J. S. Gale } | | | | | | | | | | |
| Andong { | { J. U. S. Toms } { C. A. Clark } { E. W. Koons } { Yi Myung Huck } { J. S. Gale } | | | | | | | | | | |
| Seung Dong { | { Kim Paik Won } { Cha Sang Jin } { C. A. Clark } { E. W. Koons } { Pak Chung Chan } | | | | | | | | | | |
| Sai Mun An { | { Yi Myung Huck } { J. S. Gale } | | | | | | | | | | |
| South Gate { | { J. U. S. Toms } { C. A. Clark } { E. W. Koons } { Yi Myung Huck } { J. S. Gale } | | | | | | | | | | |
| Totals | 1916-1917 | 564,000 | 27 | 90 | 3402 | 850 | 6853 | 230 | 10 | 471 | \$ 5318.61 |
| Totals | 1915-1915 | " | 23 | 95 | 3507 | 956 | 7299 | 293 | 13 | 700 | 5329.00 |
| Totals | 1914-1915 | " | 20 | 102 | 3391 | 952 | 7671 | 252 | 17 | 679 | 4578.00 |

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